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Misc.

Historical Sketch of the Christian Woman's Board of Missions

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ANNUAL CONVENTIONS AND RECEIPTS.

1874	Cincinnati: Collections during First Convention	\$430 00
1875	Louisville: Receipts for yr. end'g Sept. 30	770 35
1876	Indianapolis, " " "	1,749 00
1877	St. Louis, " " "	2,033 77
1878	Cincinnati, " " "	2,919 42
1879	Bloomington, " " "	3,551 24
1880	Louisville, " " "	5,050 96
1881	Indianapolis, " " "	7,483 50
1882	Lexington, " " "	9,319 60
1883	Cincinnati, " " "	10,364 55
1884	St. Louis, " " "	14,418 55
1885	Cleveland, " " "	16,620 09
1886	Kansas City, " " "	18,283 63
1887	Indianapolis, " " "	26,226 01
1888	Springfield, " " "	27,665 26
1889	Louisville, " " "	36,279 17
1890	Des Moines, " " "	42,116 81
1891	Allegheny, " " "	40,973 87
1892	Nashville, " " "	48,222 68
1893	Chicago, " " "	51,232 06
1894	Richmond, " " "	59,277 04
1895	Dallas, " " "	58,611 83
1896	Springfield, " " "	57,622 20
1897	Indianapolis, " " "	62,600 81
1898	Chattanooga, " " "	68,185 87
1899	Cincinnati, " " "	101,343 54
Total.....		\$773,351 81

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ANTECEDENTS.

Woman's missionary work, as a distinctive agency, is a product of the nineteenth century. The first organization for this purpose, in this country, of which we have any account, is the "Female Missionary Society," of the M. E. Church in New York, which was organized in 1819, but ceased to exist in 1861. In 1834 women of various churches in New York, learning of the deplorable condition of their heathen sisters, formed a Society to work in their behalf, but this was soon "abandoned at the urgent request of the church Boards." In 1860, Mrs. Fannie B. Mason, a missionary from Burmah, came to New York with the sad story of the wants and woes of heathen women. The result was the formation of the "Woman's Union Missionary Society," in 1861, which is still working vigorously. The various subsequent denominational Woman's Missionary Societies in the United States are outgrowths from this.

ORIGIN.

As early as October, 1869, Elder Thomas Munnell had urged the General Christian Mis-

sionary Convention, assembled at Louisville, Ky., to take steps for enlisting the Sisters in systematic missionary work, and though this was not done then, seeds were sown beside the waters, and some of them grew years after.

The inaugurator of organized mission work among the women of the Church of Christ was Mrs. Caroline N. Pearre. Replying to questions concerning this, she says in a letter written Feb. 10, 1896: "On the 10th of April, 1874, about 10 o'clock in the morning, at the close of my private devotions, the thought came to me. I promptly conferred with Brother Munnell, who was then Corresponding Secretary of the General Christian Missionary Convention, to know if he thought it practicable. He responded at once: 'This is a flame of the Lord's kindling, and no man can extinguish it.' I then began to write letters to our ladies, and soon received favorable answers from all but one. She did not reply."

This encouraged Mrs. Pearre to begin the work in her home church in Iowa City, where she organized a Society about the middle of May. About the same time, a letter that she had written concerning it to Mrs. J. K. Rogers was sent to J. H. Garrison, who published it in his paper, *The Christian*, with an editorial fervently commending it to his readers. In June Isaac Errett visited Iowa City, talked the matter all over with Mrs. Pearre, was thoroughly interested, and then and there wrote a vigorous leader entitled, "Help Those Women," and sent it off for the next issue of his paper,

The Christian Standard. In this he proposed that the Sisters hold a convention at the same time with the General Convention, at Cincinnati, in the following October, to organize a woman's Board. Through the columns of *The Standard* and *The Christian* this was kept before the people and arranged for. Already there were devout women here and there, who, in silence, were yearning for some active, responsible, yet womanly work for the Master, in place of the passive church life they were living. The words of these faithful men strengthened and encouraged all such. In fact, a few Sisters at Des Moines, Iowa, under the guidance of John C. Hay, had, on the 28th of February, of that same year, banded together for local missionary work under the leadership of Mrs. C. E. Gaston, who writes: "This was the first missionary organization among our Sisters." Thus, Iowa women became the vanguard of the coming army.

ORGANIZATION.

During the summer of 1874, a number of local Societies were formed to be auxiliary to the Board that was to be organized in October. The first of these, so far as we have record, was at Indianapolis, in July. About the first of August, Societies were started at Bloomington and at Eureka, Ill., and at other points later on.

About seventy-five Sisters met in Cincinnati in response to the call for a Convention. Mrs. R. R. Sloan, of Ohio, was called to preside.

Miss Alma White was Secretary. Mrs. Pearre explained fully the purpose of the meeting, and presented plans for future work. Prayerfully and fervently the matter was considered. The result was, the Christian Woman's Board of Missions was organized October 22, 1874, on which date the Constitution was adopted, headquarters placed at Indianapolis, and national officers chosen from that locality. The Committee on Nominations was composed of one member from each of the nine States represented in the organization, namely, Pennsylvania, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Oregon, West Virginia. The officers elected were, President, Mrs. Maria Jameson; Recording Secretary, Mrs. William Wallace; Corresponding Secretary, Mrs. C. N. Pearre; Treasurer, Mrs. O. A. Burgess, all of Indianapolis, Mrs. Pearre having recently moved there. A Vice-President, a Secretary, and one or more Managers for each of the nine States were also elected, and these, all together, constituted the Executive Committee. The management of the work was given to those in and near Indianapolis, though non-resident members were allowed a proxy vote on all matters of importance.

CHOOSING OUR FIRST FIELD.

In answer to the question, "Now, for what definite field shall we work?" the following were proposed: 1. A mission in our great West. 2. A mission among our Freedmen. 3. Revival of the Jamaica Mission. 4. Support of

one or more teachers in connection with the Free Baptist Mission in India or China. All pledged themselves to abide by the decision of the majority. The merits of these several fields were fully stated and earnestly considered.

The Convention had friends scattered all through the West, many of them without church privileges. Four million slaves, ignorant and debased, had recently been freed within our borders. The deplorable condition of woman in India and China was touchingly portrayed by Dr. Graham of the Free Baptist Mission, with an appeal in their behalf. Jamaica had been a mission of our American Christian Missionary Society for several years, in charge of J. O. Beardsley, and with encouraging success; but in 1864, in the midst of the Civil War, was abandoned for lack of funds. For ten years our seven or eight little congregations over there had been without a minister, ignorant, weak, helpless, and they kept piteously pleading, "Come over into Jamaica again and help us." It was as the prophetic Ethiopia stretching out her hands unto God. The vote was twice retaken, and was almost unanimously for Jamaica. Thus it became our first field.

FROM 1874 TO 1881.

At the close of our first Convention, our collections amounted to \$430. During 1875 our cause grew slowly and steadily, but it was not till the beginning of 1876 that our funds were

sufficient for us to send out a missionary. Then W. H. Williams, of Platte City, Mo., was sent. He sailed from New York January 29, and landed in Kingston, Saturday, February 5. He was warmly welcomed, and began work the next day by preaching to about thirty in the old, dark, leaky, unpainted chapel. His audiences steadily increased till the house could not hold the people. He found in Kingston about fifty disciples still faithful, all colored or black, poor, and most of them very poor. Most of the congregations in the country had ceased meeting, but a good many individual members remained faithful.

From the first he taught them, among other things, the important lesson of self-support, impressing upon them the duty and habit of systematic giving to the Lord's cause. This they cheerfully accepted, and almost without exception each pledged a definite sum weekly for repairs and current expenses. His regular work was Scripture study with the people, prayer meetings, Sunday-schools, teachers' meetings, preaching in various parts of the city and surrounding country, and visiting from house to house. The result was gradual growth. Among others who came into the church was an English gentleman, Mr. Smeeton, a Baptist, with his family. He greatly aided Bro. Williams by opening a school on his coffee plantation and gathering the people into his coffee-picking rooms on Lord's days, when he read and explained the Scriptures to them.

Later, James Tilley, also an Englishman, a

convert of Mr. Spurgeon, and an active worker and Bible student, came into the church. In due time he was ordained to the ministry, and in 1878 took charge of several congregations in the mountains northward from Kingston. He was in our employ till 1884, when he came to America to more thoroughly fit himself for his work by a course of Bible study, but ere long sickened and died.

The general lack of schools on the island, and consequent ignorance of the natives, soon made it evident that we must provide for at least primary education in connection with our mission stations. We tried to do this, but found it exceedingly difficult to get efficient teachers, also suitable books and other appliances for school work. We soon saw, too, the need of establishing a training school in Kingston, and we sent three teachers, at different times, for this work—Miss Laughlin, Miss Perkins and Miss McEwan—but the hindrances were such that it was not accomplished.

Mr. Williams resigned his work in Jamaica in August, 1879. The next April Mr. and Mrs. Isaac Tomlinson succeeded him in the mission, continuing till the close of 1881. At this date we had, beside the Kingston church, four country churches and four out stations, with about 700 members; also, several Sunday-schools and day schools. During all these years a native young man named Darby had been an efficient helper in church and school work.

In 1880 this Board appropriated \$750, salary

for Miss Crease, assistant to Mrs. Delaunay, of the French mission in charge of the Foreign Christian Missionary Society. In 1881 it appropriated \$500 for this assistant, and \$500 also for an assistant for Prof. Delaunay. In April, 1881, it employed Elder and Mrs. Faurot to labor among the Freedmen at Jackson, Miss. At the end of thirteen months they resigned, being called to the work at the Southern Christian Institute.

OUR MISSIONS.

JAMAICA.

When Mr. and Mrs. Tomlinson returned to the United States at the close of 1881, W. K. Azbill had been engaged to take the work there. He sailed February 3, 1882, and had charge of that field about four years. At his going the Board planned liberally for Jamaica. His term there may be called the building period. All our chapels on the island were very inferior, even the one in the city of Kingston. Those back among the mountains were mostly mere huts made of bamboo and grass, all old and much dilapidated. He built a chapel and a mission home at Kingston, and the same at Providence, a home at Kalorama, and repaired several chapels. The expense on account of the mission during these four years was about \$27,000, including salaries. During two years of this time W. S. Houchins and Sallie McEwan were employed there. On his leaving there, early in 1886, the work was placed in charge of C. E. Randall, an English-

man who had been laboring as a Baptist missionary on the island more than twenty years, but a year before had united with the Disciples. J. W. Jenkins and R. E. Swartz were sent out in 1886, the former to Providence, remaining three years; the latter to Kingston, remaining two years. W. H. Hayden was at Kingston from July to November, 1888. On account of the difficulty of keeping American missionaries permanently in that field, Mr. Randall proposed that W. T. Moore, then in London in employ of the Foreign Board, be asked to select and send some young Englishmen for the work there. It was thought these might be more permanent, as Jamaica is under English rule. This was done, and in 1889 J. H. Versey, W. W. Rumsey and Claris Yuell came over. In 1891 H. L. Gow came. In 1890 Mr. Yuell came to America, and in '92 Mr. Rumsey came. In '93 Mr. Gow left the field. In '94 Mr. Versey returned to England. In that year Mr. Rumsey went back to Jamaica and remained till December, '96, when he again resigned and came to America.

A venerable Brother, familiarly known as Father Thompson, has aided in the work since 1884, all that his great age and feeble health would permit. In 1899 he was called from labor to reward.

It has been fitly asked, "What is the matter? Why do not the missionaries remain there?" Yes, why? Why do not ministers remain with their churches here in America? Who can tell?

Early in 1887 Mrs. O. A. Burgess and Miss E. J. Dickinson went as a deputation to visit that mission, without expense to the Board. Their work was "to observe, inspect and report on all phases of the work of the Christian Woman's Board of Missions in Jamaica." They sailed from New York, January 19, in company with W. K. Azbill, who was going to the island on account of some unsettled business interests there. They were gone three months, and on their return made a full report, which was published in the July *Tidings* of that year.

Notwithstanding the ministry of that mission has been so changeful, the cause has grown right along; not always in numbers, but rather in the Christian character of the church members. C. E. Randall has stood heroically by in its darkest, as well as in its brightest, days. He has been as an anchor to it. His children are becoming his co-workers. For several years he and two native ministers, A. C. McHardy and P. M. Robinson, with either Mr. Versey or Mr. Rumsey most of the time, bore the burden of the work there. The task was arduous. Note some of the difficulties. The area occupied by our interests there is about twenty-nine miles long by sixteen miles wide, if measured in straight lines. This area is very irregular in shape, and is made up mostly of rocks and mountains broken into thousands of perilous steeps and precipices. Danger is imminent almost everywhere. Most of the traveling must be done on horseback along paths steep and

narrow, and so winding around chasms and over and around mountains that one must often ride thus, in slow walk, several miles to reach a point one mile direct from the starting place.

About three-fourths of the people (aside from about 15,000 whites) are black, and the other fourth are various shades of brown. All are poor, nearly all *very poor*, and *very untaught* in everything that makes people intelligent. In this area we have twenty-one churches.

For several years very little favorable consideration was given to Jamaica. At the Dallas convention, in 1895, the committee on that field recommended that a vigorous prosecution of the work there be resumed at once; that other ministers be sent there as soon as possible, and that provision be made for the preparation of a native ministry. To speak this was one thing; to do it was quite another thing. It seemed imperative, to those having the matter in hand, that they should possess a clearer knowledge of the mission than could be obtained through correspondence. To visit Jamaica and secure the desired information, C. C. Smith was chosen, because of his experience with and for the colored people of our own land, and because of his eminent fitness for it otherwise. He spent two months there early in 1896, accomplished the purpose of his going, made full report to the Board on his return, and through his addresses, and his articles in the *Tidings* and other church papers, has given to our people generally a far better knowledge than they ever had before concern-

ing that land of rare fertility and surpassing beauty, concerning its people, and concerning the condition of the mission. Among the things that he most earnestly counseled was a mission home at Oberlin, a chapel at Torrington (a suburb of Kingston, where we had a mission station), and the sending out of one or more ministers at an early date; but that the time for planting a training school there was past. Instead of this, he advised that native young men of pronounced merit be sought out there and brought to the Southern Christian Institute in Mississippi, and be there educated and trained for the ministry, and then sent back to work in Jamaica.

The buildings recommended by Mr. Smith have been erected and his plans for the work followed. Early in November following, just preceding Mr. Rumsey's departure, Neil MacLeod and his sister, Miss Florence J. MacLeod, of Evansville, Ind., went over and took the work at King's Gate, in the northern part of Kingston. About the same time, two natives of Jamaica, Louis Thomas, of the Kingston Church, and Arnold Shirley, of Fairy Hill Church, came to the Southern Christian Institute to be educated, being recommended for it by Bro. Randall. Our present ministerial force on the island, with their respective districts, are: C. E. Randall and wife, in Kingston District; Neil MacLeod, at King's Gate; A. C. McHardy and wife, Kalorama; P. M. Robinson and wife, Berea; A. W. Meredith and wife, Providence; Henry Morris,

an aged native, Bethel; G. D. Purdy and wife, Oberlin District. In June, 1900, Louis Thomas and Arnold Shirley returned to the island, the former to work with Henry Morris in the Bethel District and the latter at Manning's Hill, in the Oberlin District. The mission is better manned than it has ever been. There are now 16 missionaries and assistants in Jamaica, caring for 21 congregations. The church membership is 1,656. There are 19 Sunday-schools, with an enrollment of 1,312. There are 15 Christian Endeavor Societies, with a membership of 597. There are 4 Auxiliaries to the Christian Woman's Board of Missions, and 9 day-schools, with an attendance of 706.

INDIA.

Our stations in India are at Bilaspur and Bina, Central Provinces; Deoghur, Bengal and Mahoba, Northwest Provinces. In October, 1900, it is expected that Mr. and Mrs. W. M. Forrest will open English Bible work in Calcutta.

Bilaspur.

In October, 1881, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society decided to co-operate in establishing a mission in India. In September, 1882, the company sailed. We sent four young women, Ada Boyd, Mary Kingsbury, Mary Graybiel and Laura V. Kinsey. G. L. Wharton and L. Norton and their wives were sent by the Foreign Board. They located at Hurda, Central Provinces. Soon Mr. and Mrs. Norton withdrew from the field, and shortly

after M. D. Adams and wife were sent out. These, with Misses Kingsbury, Graybiel and Boyd, went 200 miles east from Hurda and opened a station at Bilaspur, where the Foreign Board built a bungalow, or mission home, for their workers, and we built one for ours. Later, we built a school-house and an orphanage, in 1894 a dormitory and a hospital, in 1898 a physician's bungalow was erected, in 1899 a second school-house was purchased, and in 1900 another orphanage dormitory was built.

These four women have all been home on furlough, but eagerly returned to their work in India, though not all to Bilaspur. Miss Kingsbury was home on her second furlough, from the spring of 1896 to November, 1897, when she returned to India. Miss Ella M. Maddock, of Elyria, O., accompanied her. When in Bilaspur, Miss Kingsbury has charge of the Orphanage, in which she mothers from 75 to 100 otherwise motherless babies and older girls. During her absence in America, Miss Burgess, of Bina, took this work.

Miss Boyd devotes her time to zenana work, mainly. She visits about twenty-six bungalows regularly, and others occasionally. Of the twenty-six, eight are Mohammedan, the others Hindu. In 1892 Mrs. Bertha F. Lohr was added to the working force there, and has divided her time between the Chata school and the Gol Bazaar school, near the "Gol Bazaar" or "Circular Market." In 1899 the government offered our Board several schools near Bilaspur. Miss Laura E. Marston was selected

to assist Mrs. Lohr in caring for these schools. All these women are aided in their work by native heplers.

In 1898 Mr. and Mrs. C. G. Elsam came under our Board and were placed in charge of the English work.

In 1888 we sent out our first medical missionaries, Drs. Arabella Merrill, of Illinois, and Olivia A. Baldwin, of Texas. They opened a dispensary and ministered to the sick while studying the language. The doctors came home on furlough in 1894. Dr. Merrill did not return. In 1895 Dr. E. C. L. Miller and wife, Dr. Lillian B. Miller, were sent to the medical work there. In 1899 they were transferred to Bina, and Dr. Ada McNeil was sent to take charge of the hospital and dispensary.

Bina.

When three of our first missionaries to India went to Bilaspur, Miss Kinsey remained at Hurda. In 1887 she married Ben N. Mitchell, a missionary laboring in Bombay, under an English Methodist Board. While on a visit to Bilaspur, previous to their coming to America, in 1889, he was immersed by Mr. Adams and identified himself with the Disciples of Christ. After spending four years in this country we sent them back to India in 1893, and with them Misses Ida Kinsey, of Portland, Ind., and Mattie W. Burgess, of St. Joseph, Mo. They opened a new station at Bina, where they labor among the English and Eurasians as well as with the natives. Miss Kinsey assumed charge of the school work, which she continued to

serve until her return to the United States in 1899, when Miss Gertrude Amelia Ottley was secured to continue it. Miss Burgess had charge of the zenana work until called to Bilaspur to relieve Miss Kingsbury, in order that she might have her furlough. Mrs. Mitchell receives and attends to the orphans, coming to the station, sending the girls to the orphanage at Mahoba, the boys to the one at Damoh, a station of the F. C. M. S.; she also visits a number of villages, teaching the people, and keeps house. She, like all the missionaries at all the stations, has been instant in season and out of season, feeding and caring for the starving ones during the dire famine times of 1897-8 and 1900. Mr. Mitchell preaches and looks after the outside work generally, in Bina and surrounding villages. He was the builder of his own bungalow, and it is one of the best. A. McLean says of it: "The walls are of stone; the roof is of tiles; the rafters of steel. He has planned and built for the centuries." On April 8, 1897, was organized a Christian church in Bina, with 26 members. Of these 18 are European and Eurasians, and 8 are natives. One Elder and one Deacon are English. The Treasurer is Eurasian, the Clerk is of Greek descent, and the other Deacon is a native of India. A good church building has been erected, also a school house.

Deoghur.

Deoghur is 200 miles west from Calcutta. The work there was begun by Miss Jane Wake-

field Adam, a native of Scotland. She had long been a Baptist, closely studied her Bible and yearned for Christian union. She prayed to be sent to the darkest spot in India, was guided to Deoghur, and for seventeen years has given herself to its enlightenment. She went independent of any church or Board, and has faithfully sowed the good seed in bazaars, temples and homes, by the roadside and among lepers. She secured a godly native evangelist to aid in the work. In 1893 she heard of our workers and their work at Bilaspur, and visited them. The visit was a mutual joy. The result, she united with the little band of Disciples there. In 1894 she came into the employ of the Christian Woman's Board of Missions, bringing her work with her. She was then 65 years old. She had a compound, but her buildings were meager. She lived in a little house on wheels nine years. She needed associate workers and a home. In 1895, our Board sent to her Misses M. Alice Spradlin and Bessie Farrar. At the opening of war in the Philippine Islands, Miss Spradlin left India to go as a nurse among the soldiers of the United States. In 1898 Dr. Olivia A. Baldwin, of Texas, and Miss Annie Agnes Lackey, of Arkansas, were sent to reinforce this station; Miss Baldwin to have charge of the orphanage work, and Miss Lackey to do zenana work. In 1899 Dr. Mary Longdon, of Pennsylvania, was sent to assume the medical work. During this year Miss Freddie Ehrenberg, of Australia, learning of our

people and plea, cast her lot with us. An excellent bungalow was built in 1899, a large orphanage in 1899 and 1900. A second building was added to the orphanage plant in the autumn of 1900, in order that large numbers of famine children might be accommodated. At this time Miss Ramsden was secured as an assistant.

Mahoba.

On returning to India in 1894 from her furlough in this country, Miss Graybiel was accompanied by Miss Adelaide Gail Frost. They opened a new station at Mahoba, N. W. Provinces, and were cordially received by the people. In 1895 Miss Elsie H. Gordon was added to this station, also a native evangelist and his wife, Mr. and Mrs. Christian Benjamin. In 1896, a physician, Dr. Rosa Lee Oser, was sent out there. Mr. Wm. Burford, of South Australia, who attended the Convention at Springfield, Ill., that year, kindly contributed her passage money, \$400, and Dr. and Mrs. H. Gerould, of Cleveland, pay her salary. In 1899 Miss Susie L. Rawson, of Ohio, was sent to Mahoba to do kindergartening among the orphanage little ones. In 1900 Miss Graybiel and Miss Frost came home for needed rest. Miss May Browne was secured, to have charge of the school work in Miss Frost's stead; Dr. Oser has charge of the orphanage. There are 120 children in the orphanage. The church has almost one hundred members. This station has excellent buildings, the principal ones being the bunga-

low, orphanage, orphanage annex and school chapel.

A. McLean visited this station. He says: "The bungalow is surrounded by temples, shrines, idols, sacred trees, old palaces and suttee mounds. It is a light in a dark place." During the famine of 1896-7 they instituted what was called the "Children's Kitchen," where within 60 days they gave out more than 19,700 meals to starving ones.

UNITED STATES.

The first permanent work undertaken by our Board in the home land was in Montana. In 1882 our only two churches in that territory, at Helena and Deer Lodge, under the leadership of Wm. L. Irvine and Massena Bullard, proposed to the Board that they would raise \$1,000, provided we would furnish an additional \$1,000, to put an evangelist in that field. As a consequence, in October, 1883, M. L. Streator and Galen Wood, both of Ohio, took charge of those two churches, respectively. Neither had a church building, but each congregation met in a court-house. Helena had thirty-eight members, Deer Lodge forty-three. Each congregation proceeded to build a house of worship the next year. Also, in 1884, congregations were organized, and church houses were begun in Corvallis and Anaconda, with W. D. Lear minister at the former, and J. L. Phoenix at the latter place, and preaching was begun at several other points. At the

close of the missionary year, October, 1899, the churches reported as follows :

Anaconda, B. F. Norris, pastor, membership 31; Big Willows, J. W. Moody, pastor, membership 20; Bozeman, O. F. McHargue, pastor, membership 143; Butte, E. O. Tilburn, pastor, membership 112, Cascade, J. W. Moody, pastor, membership 29; Corvallis, F. F. Grim, pastor, membership 100; Deer Lodge, H. J. Corwine, pastor, membership 92; Florence, membership 55; Hamilton, F. F. Grim, pastor, membership 62; Helena, W. M. Jordan, pastor, membership 100; Highwood, J. W. Moody, pastor, membership 5; Hogan, J. W. Moody, pastor, membership 93; Missoula, J. C. B. Stivers, pastor, membership 93; South Boulder, F. A. Parrish, pastor, membership 34; Spring Creek, J. F. Adair, pastor, membership 17; Virginia City, membership 32; Whitehall, F. A. Parrish, pastor, membership 29. Baptisms in the year in the entire State, 67; received by letter, 78; other additions, 52; total membership in the State, 1034.

We have made appropriations annually to Colorado since 1891. These are made, not to the churches directly, but to the State Board, which places the money where it seems most needed. Those to Montana are made, part to the churches and part to the Montana Christian Association. In 1892 Ogden, Utah, was taken under our care. In 1893 Mr. Streater was made Evangelist for the West, located at Denver, and given the oversight of our work in Colorado, Utah and Montana. The engage-

ment for this work closed Dec. 31, 1897. In California aid has been given to Sacramento and to Eureka from 1891 to '96, when it was able to support itself. Santa Barbara was aided two years. In 1899 Salinas was added to our list of Mission points in California, N. In March, 1889, David Wetzell was sent to a struggling church at Portland, Ore. Two years later that was self-supporting. Then in 1890 a mission was started among the Chinese at Portland, and Jeu Hawk was placed in charge in 1892, and continued until the spring of 1900, when he resigned the work to return to China as a Medical Missionary. Louie Hugh had been assisting him for some months and took charge of the mission when Jeu Hawk resigned it. For the year closing with September, 1899, the mission report was as follows:

Money raised for all missionary purposes.....	\$110 85
Money paid to teachers by scholars....	433 00
Scholars enrolled	63
Average attendance every night.....	27
Sermons preached.....	70
Conversions	6

Local church aid has been given to various points in Kansas and Nebraska; also to Buffalo and Rochester, N. Y.; Altoona, Pa.; Roanoke, Newport News, Charlottesville and Crewe, Va.; Winston, N. C.; Athens, Ga.; Duluth, Minn.; 3rd church, Portland, Ore.; West Superior, Wis.; Everett, Wash.; Huntington, W.

Va.; Toledo, O., Washington, D. C.; Tyler, Tex., Ft. Wayne, Ind., and other places. Also appropriations have been made to the State work in Arkansas, New York, Minnesota, Wisconsin, N. Carolina, Oklahoma and Florida, and for two years to a State Evangelist for Washington, who devoted part of his time to Oregon and Idaho; also to the colored C. W. B. M. for an Evangelist to labor among that people.

Ann Arbor.

Ann Arbor, the seat of Michigan University, one of the largest and most popular institutions for higher education in America, contains about 14,000 inhabitants. There are about 3,000 students in the University, coming from every State in the Union and all parts of the civilized world. Many of these are seekers after truth in its broadest and best sense. In 1886 the Michigan State Board of Missions named this city to the Disciples as a most important point in which to plant a church when the way should open for it. At once the Christian Woman's Missionary Society of Michigan and the Christian Woman's Board of Missions began planning to accomplish this work. At that time a Godly woman, Mrs. Sarah Hawley Scott, was a member of the Central Church of Christ in Detroit, and of the Auxiliary in that church. In February, 1887, she rested from her labors. She bequeathed most of her estate to her Auxiliary, the Christian Woman's Board of Missions, the Michigan State Board and G. C. M. C. These four parties soon agreed among them-

selves that all the bequests, amounting to \$12,590.33, should be used in the erection of a church building in Ann Arbor, with the understanding that the Christian Woman's Board of Missions take charge of the work and foster a mission there. A lot was purchased by the Disciples of Michigan, and the foundation for the building laid in 1888. Delays in settling the Scott estate and in securing additional funds so retarded the work that it was not completed till 1891. The entire cost including lot, heating, furniture, etc., was about \$17,000. C. A. Young began work there as pastor August 15, 1891. The dedication services were held October 11, B. B. Tyler, of New York, preaching the sermon. The church was organized October 25, with twenty-nine members, most of them students in the University. About twenty citizens were added during a meeting in January, 1892. The growth of the congregation in numbers and spirituality has been gradual and steady since that time. The present membership is 150; about forty-five of these are students. It is a working church. It contributes generously to all departments of the church work, home and foreign. It has a Mission Band, a Junior C. E. Society, a Y. P. S. C. E., a Ladies' Aid Society, an Auxiliary, and, of course, a Sunday-school. For two years it has been conducting a mission at Carpenter's Corners, in the city, from which several persons have come into the church. W. M. Forrest served as pastor from June, 1896, until June, 1900, when W. T.

Grafton was chosen to succeed him, Mr. Forrest having resigned to take up Bible work in Calcutta, India.

UNIVERSITY BIBLE WORK.

At the State Convention of Michigan, August 27, 1892, "a committee was appointed to make arrangements for the endowment of an English Bible Chair, at Ann Arbor, Mich., in connection with the University." This committee earnestly appealed to the Christian Woman's Board of Missions to undertake this work. It was carefully, prayerfully considered by the Executive Committee and approved. At the Nashville Convention in October following, the President, Mrs. Burgess, in her annual address, recommended it. This was a new departure. No such thing existed, the world over. She said: "The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The great University is already established there, and the courtesies of the institution are offered to us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge." It was a heroic step, but she had studied the matter, she had faith, and she took the step. The recommendation was freely discussed and indorsed by many representative Brothers and Sisters in the Convention, and then referred to a committee, who reported recommending that the Executive Committee be instructed to select some one to travel, to encourage and ad-

vance this enterprise as much as possible during the coming year, "with the distinct understanding that *our C. W. B. M. treasury is not to be drawn upon for this purpose.*" This was unanimously adopted by the Convention and warmly approved by J. W. McGarvey, J. H. Garrison, B. B. Tyler and others. The Executive Committee followed their instructions. C. A. Young was sent into the field and H. L. Willett called to the Ann Arbor pulpit during his absence. The work of the Bible Chairs began Oct. 1, 1893, with H. L. Willett, instructor, and Clinton Lockhart, assistant. Clinton Lockhart resigned at the end of the first year. Then the work was carried on by Messrs. Willett and Young till February, 1895, when Mr. Willett, having taken work in Chicago University, G. P. Coler was secured for the Bible Chair work. Since the work was begun, students have been enrolled and funds collected from Oct. 1, each year, as follows:

1892-3.	Enrollment...	00	Receipts.....	\$1,743	20
1893-4.	"	... 59	"	.....	3,453 54
1894-5.	"	.... 54	"	.....	3,434 46
1895-6.	"	.... 95	"	.....	3,906 50
1896-7.	"	....130	"	.....	4,612 18
1897-8.	"	....136	"	.....	5,550 42

Total receipts..\$22,700 30

Of this amount \$8,547.53 was placed in the permanent endowment fund. The balance was expended in the work.

In July, 1898, Mrs. Helen E. Moses was called to Indianapolis to serve as Bible Chair Secretary, in order to carry out the recommendation of the Convention of 1896—that \$25,-

000 be raised for the endowment of the English Bible Chair. This amount was raised by the time of the Cincinnati Convention, 1899. In 1897 this work was inaugurated in the Universities of Virginia and Georgia, under the auspices of the C. W. B. M., the churches in these states being responsible for the expenses. In 1898 Col. John B. Cary, of Richmond, Va., who was a loyal friend of the Bible Chair enterprise, died. His family knew his deep interest in Bible work for the University of Virginia, so gave in his memory the sum of \$10,000 to found the John B. Cary Bible Lectureship in the University of Virginia. Dr. Charles A. Young was placed in charge of the work. During 1899 63 students took the courses of Bible study offered. August 1, 1900, there was \$17,000 in the endowment fund of the John B. Cary Lectureship.

OUR MOUNTAIN MISSIONS.

Hazel Green and Morehead.

For several years the Sisters in Kentucky were sustaining a "Mountain Mission" in their State, building up a school and church at Hazel Green, Wolfe county. In 1886, this was provisionally placed in the care of the C. W. B. M. In 1888 it was formally and fully transferred to this Board and became one of its permanent enterprises. The school opened that autumn with R. H. Wynne, principal; Emma Jenkins, assistant. The property was valued at \$3,500. Mr. Wynne taught during the week and preached every Lord's Day. The

design from the first was to make it a training school for Christian teachers, who, with their own characters built up and strengthened, mentally and spiritually, should go out into their own neglected mountain districts to uplift and train in the Christian life other young people, who were otherwise almost destitute of educational advantages. In September, 1890, W. H. Cord and wife took charge of the work there. In 1891 the Board built the Academy Home at a cost of about \$3,500. During the session of 1890-1 76 pupils enrolled. Tuition receipts were \$303. Session of 1896-7 143 enrolled. Sessions of 1898-9 159 enrolled. It was the first mission of the kind in the mountains of Kentucky. Now 12 have been started by four denominations.

In December, 1899, the dormitory was burned for the second time. Arrangements were made to accommodate the students without rebuilding.

After this second fire Prof. Cord, the principal of the school, and Prof. F. C. Button, principal of the Morehead Mountain Mission school, had some correspondence concerning the removal of our school to Morehead, which was the property of the State Missionary Board of Kentucky. Later an interview was held with President J. W. McGarvey, of the Kentucky Board. A tender of the Morehead school property, which consists of sixty-three acres of ground, a good school building and dormitory, was made to our Board. The Kentucky officers of the Christian Woman's Board

of Missions were asked to advise us regarding the acceptance of this offer. The Kentucky Board reported as follows:

“We heard the respective pleas of Morehead and Hazel Green, presented by delegates from those points. Since the gentlemen have sent their communications to headquarters, it is needless for me to repeat what was said by them. Brethren McGarvey, Collis and Spencer were present.

“We would not decide at the first meeting, but we thought over the question for twenty-four hours carefully, and with earnest prayers for the guidance of our Heavenly Father. On Wednesday afternoon, May 30, we decided to recommend to our National Board that our school be transferred from Hazel Green to Morehead, provided the citizens of Morehead comply with their promise to give the Christian Woman’s Board of Missions \$2,500 in cash, all the stone for buildings or walks that we may desire, and that a satisfactory deed can be furnished to the Christian Woman’s Board of Missions from the owners of the school property in Morehead.

“We further recommend that our National Board consider the practicability of maintaining an academic school at Hazel Green as a ‘feeder’ to Morehead.

“We are anxious to do right in this matter and to take no wrong step, and our recommendations are submitted in humility and in the fear of God, with the earnest prayer that our National Board may be guided by Him in this

matter. We really feel that it would be well for some of you to come to Kentucky and view the location."

This recommendation was adopted. The Board continued the school in Hazel Green, leaving it in charge of Prof. Cord, while Prof. Button was given charge of the school in Morehead, Rowen county, Ky.

MEXICO.

During the year 1895 the way seemed to open for the Christian Woman's Board of Missions to start a mission in C. Juarez, Mexico, opposite El Paso, Tex. M. L. Hoblit, who already was master of the Spanish language, was engaged to take charge of it. He began work December 1 of that year. A school was opened September 1, 1896. Miss Bertha C. Mason, of Houston, Tex., was employed to aid in this and other work. The location did not prove satisfactory. The school closed in May, 1897. Monterey was recommended as a better mission point; Mr. Hoblit moved there in June. In 1899 Mr. Hoblit returned to the United States, and for several months the mission was without a worker. In the beginning of 1900 Mr. and Mrs. L. M. Omer, of Danville, Va., were chosen to go to Monterey, to be accompanied by Miss Bertha C. Mason, of Houston, Tex., Miss Clara L. Case, of Ann Arbor, Mich., and Francesco Puebla, of San Angelo, Tex. These missionaries have taken hold of the work with vigor. Twelve members of the church have been found in the city, regular services

are held, a Sunday-school, Auxiliary and Junior Christian Endeavor Society have been organized, and both day and night schools are held. Miss Mason and Miss Case have visited San Luis Potosi, have found several Disciples there, and have organized an Auxiliary. Mr. Omer will visit this point occasionally, preaching for these friends.

PORTO RICO.

In 1899 the city authorities of Bayamón, Porto Rico, offered our Board the perpetual use of property in their city, if we would establish and maintain an Orphanage there. The offer was accepted, and the Orphanage opened August 1, 1900, with Mrs. A. M. Fullen in charge.

OFFICERS SINCE 1874.

Mrs. Maria Jameson was President from October, 1874, to October, 1880; Mrs. O. A. Burgess from October, 1880, to March, 1881, when she resigned on removing to Chicago. Then Mrs. Jameson was again called to this position and served till October, 1890. From that date to present time Mrs. Burgess has been again serving.

Mrs. C. N. Pearre was Corresponding Secretary from October, 1874, to October, 1875; Mrs. Sarah Wallace till October, 1880; Mrs. Jameson to March, 1881; Mrs. Sarah E. Shortridge, March, 1881, to April 1, 1890, when she fell asleep in Christ; Miss Lois A. White from April, 1890, to October, 1899; Mrs. Helen E. Moses from October, 1899, to present time.

Mrs. Sarah Wallace was Recording Secretary from 1874 to 1876; Miss Marie Cole from 1876 to 1878; Mrs. Naomi Tomlinson, 1878 to 1880; Mrs. Lizzie A. Moore, 1880 to 1887; Mrs. Sarah Wallace, 1887 to 1889; Mrs. Annie B. Morrison, 1889 to present time. In 1894 she married Col. S. F. Gray.

Mrs. O. A. Burgess was Treasurer from 1874 to 1878; Mrs. R. T. Brown, 1878 to 1880; Mrs. Mary C. Cole, 1880 to 1890; Mrs. J. R. Ryan, 1880 to 1892; Miss Mary J. Judson, 1892 to present date.

EXECUTIVE COMMITTEE.

This committee, as described under "Organization," soon became cumbrous. In 1886 the constitution was so amended as to omit the State Managers. Also, instead of having a Vice-President in each State, that there should be State Presidents only, and a National Vice-President was provided for. Mrs. O. A. Burgess thus served the Board from 1887 to 1890; Mrs. Mary Armstrong, 1890 to 1892; since then Mrs. A. M. Atkinson. The State Presidents and Secretaries were continued members of the committee, having each a proxy vote on important matters. The local Executive Committee meets regularly the 1st and 3d Wednesdays of each month in all-day sessions at the office in Indianapolis, in the interest of the work. These ought to be to all C. W. B. M. women everywhere days of effectual, fervent prayer, that wisdom from above in large measure may be given to these women as they consider the im-

portant and often very complicated and perplexing problems that come to them for solution.

MISSION BANDS AND JUNIOR CHRISTIAN ENDEAVOR SOCIETIES.

Organizing and training the children systematically for Mission work was begun by our Board in 1884, and placed in care of a National Superintendent, Mrs. Joseph King. A few Bands had been formed before that time, but they were working independently. In 1885 Mrs. King reported the Department well started and growing, but the children wanted some definite object to work for as their own special business. While the Board was casting about for some suitable work for them, the sad news came from Japan that Mrs. Josephine Smith, a Missionary of the F. C. M. S., had fallen asleep in that far-away land. Then came the thought of erecting a chapel to her memory in Akita, where she lived, labored and died. With one mind the children took hold of it. In 1886 Mrs. King reported that the needed amount, \$1,700, was in the treasury. Building was made their special work, and they have been building, building, ever building homes, chapels, schools, orphanages, hospitals, constantly since that time.

In 1887 and 8 they worked for a bungalow at Bilaspur, India, and a church at Missoula, Mont.; in 1889, school-house and orphanage at Bilaspur; 1890, hospital, Bilaspur; 1891,

aiding the General Fund mainly; 1892, furnishing hospital; 1893, school in Kingston; 1894, dormitory in Bilaspur; 1895, bungalow in Bina and enlargement of Chata school in Bilaspur; 1896, bungalow and orphanage in Mahoba, and \$1,000 for support of orphans in India; 1897, for a Mission home at Oberlin and chapel at Torrington, Jamaica, and \$5,000 for buildings in India, comprising a two-story addition to the orphanage, and a five-room building used at present for a woman's home, at Mahoba, and some repairs on the Bina bungalow; 1898, a school chapel at Mahoba, a school-house at Bina, and a bungalow at Bilaspur, India, and a chapel at Berea, Jamaica; 1899, a bungalow and orphanage at Deoghur, India, a chapel at Oberlin, Jamaica, and the purchase of a property in Kingston; 1900, enlargement of our orphanages in India, and fitting up the orphanage building at Porto Rico. Since the opening of the orphanage work the children's funds have done much toward supporting the orphans, and in 1900 the young people began to assist in paying the salaries of the missionaries and native helpers through their Special Object Fund.

About 1892 and later, when enthusiasm was greatest in the Christian Endeavor movement, many of our Mission Bands changed to Junior Endeavor Societies, and whatever money they raised was applied to local demands or given indiscriminately. Some of them raised none. Thus, they were lost to us, and they lost the missionary training that they had been receiving in the Bands. It was a serious question

how to correct this, but they were gradually educated back to giving for missions, in part, and then the officers of the United Society of Christian Endeavor greatly aided by publishing the following: "In order to encourage the giving of money through the denominational Boards, we have made it a rule that only Societies whose contributions were sent in that way should be enrolled upon the Roll of Honor."

Mrs. King served as National Superintendent of this department from 1884 to 1893; Mrs. J. C. Black from 1893 to 1896; since then Miss Mattie Pounds.

In 1890 Missouri appointed a State Superintendent of this work, which proved so helpful there that other States soon followed the example. In October, 1886, Mrs. King reported the whole number of bands 156. In 1896, Mrs. Black reported whole number of Bands, Circles and Junior Societies 675. As Miss Pounds says, "It has been a popular work from its beginning, and has made steady increase in both the number of Societies connected with it, and in the amount of their contributions, as will be seen from the following table:

		Amount Contributed.
1884-5	No. Mission Bands.....	28 \$147 03
1885-6	" " 	155 1,520 76
1886-7	" " 	222 3,496 02
1887-8	" " 	415 4,259 55
1888-9	No. M. B. & M. Cir.....	533 3,163 50
1889-90	" " 	447 4,927 76
1890-1	" " 	524 4,673 43
1891-2	" " 	438 3,115 86
1892-3	No. M. B., M. C. & Junior S. C. E...	448 4,682 75
1893-4	" " 	633 5,031 45
1894-5	No. M. B., M. C. & Junior and In- termediate S. C. E.....	674 5,548 01

1895-6 No. M. B., M. C. & Junior and Intermediate S. C. E.....	694	6,760 89
1896-7 No. M. B., M. C. & Junior and Intermediate S. C. E.....	1146	10,935 87
1897-8 No. M. B., M. C. & Junior and Intermediate S. C. E.....	1687	12,265 22
1898-9 No. M. B., M. C. & Junior and Intermediate S. C. E.....	2122	17,138 41

LITERATURE.

Until 1883, we had no literature of our own, either permanent or current. True, the editors of our church papers from the first gave us freest use of their columns for the promotion of our work, and these favors were gratefully accepted, but a paper wholly devoted to our mission interests had been greatly needed all the time. Lack of means prevented our starting it until in May of this year, the first number of the *Missionary Tidings* was issued, edited by Mrs. M. M. B. Goodwin. It was a small, four-page monthly paper. Mrs. Goodwin's health so failed during the summer that she resigned in September following, and a Publication Committee, Mrs. L. A. Moore and Mrs. S. E. Shortridge, had charge of it till 1888. Since then it has been edited by the Corresponding Secretary. It is now a thirty-two page paper, with 13,500 copies issued per month.

In 1885, we started a Leaflet fund and supply. We keep in stock a large supply of these valuable little helpers, for both the older and the younger people. During 1899 and 1900 ten million pages of Missionary literature were sent out from our office. In May, 1890, we began publishing *Little Builders at Work*, an eight-page monthly paper for our young people. In

May, 1896, the name was changed to *Junior Builders*. It is now a handsome, illustrated twenty-four page paper. Each month 13,000 copies of it are issued.

GENERAL AGENT.

On the return of W.K. Azbill from Jamaica, where he was in the service of this Board from 1882 to 1886, he was employed as General Agent of the C. W. B. M. "His principal mission was the enlightenment of the churches concerning our organization, to instruct weak Societies, stimulate the careless and indifferent and encourage and strengthen all." Beside this he, at various times and places, gave attention to property interests of the Board, as at Hazel Green, Ann Arbor, Butte City, etc. Early in 1889 this service was discontinued, and Mr. Azbill passed from our employ.

HOOR OF PRAYER.

In July, 1887, Joseph King earnestly appealed to our Executive Committee "to fix upon and name a day and hour in each week for prayer, when all whose hearts move them to pray may retire to their closets and make united supplication for the cause of missions, for missionaries and for the churches. * * * What an inspiration to our missionaries to know that on a certain hour in every week thousands pray for them! And, above all, it would make glad the heart of Christ." This was brought before the National Convention in October and warmly approved. Five o'clock

Lord's Day evening is the appointed time. It is a sweet, a holy hour. God's benediction rests upon it. Jesus blesses it. Let every one observe it.

THE OFFICE.

During the first thirteen years of our existence as a Board of Missions all the books and papers were kept in the homes of the officers. The Executive meetings, too, were held in the homes. The Convention in 1887 directed the establishment of an office for headquarters, where all records and documents of every kind should be kept, Executive meetings held and the business of the Board transacted. This direction was early carried out. Three rooms in a brick block, centrally located, were secured and occupied by the Committee in August, 1888. They were at 306 North Delaware street, Indianapolis, Ind. In January, 1899, a change of location was again made to meet the growing needs of the work. The rooms at 152 East Market street were selected. Here the Corresponding Secretary, the Treasurer and the Superintendent of Young People's Work, with their assistants, seven all together, try faithfully to serve the work. Here are kept the sets of books for receipts and disbursements of the various funds, for subscriptions to the papers, for mortgages and other purposes. Here incoming and outgoing missionaries, also friends and co-workers in the Christian Woman's Board of Missions, come from far and near for Christian greeting, counsel, conference and communion,

receiving cordial welcome and bestowing gracious benediction.

C. W. B. M. DAY.

At the State Convention of the Christian Woman's Board of Missions of Illinois, August, 1889, the President, Mrs. Persis L. Christian, recommended that "we establish a day in this State for the purpose of making our work known throughout the churches, and also for soliciting money." This was adopted, and the last Sunday in November was the day appointed. At the Louisville Convention, in October following, it was decided to have a National C. W. B. M. day, and the first Sunday in July was chosen for this. It was first observed in 1890.

EDUCATIONAL DAY.

The object of Educational Day, as stated, is: "1. To emphasize the importance of saving our educated young people from skepticism, and of training them for Christian service: and, 2d, to secure offerings to maintain the work and aid in raising a permanent endowment of \$50,000 to be controlled by the Christian Woman's Board of Missions." It was inaugurated at the Nashville Convention, October 15, 1892. It was there arranged that the Auxiliaries hold a mid-week service on the regular prayer-meeting night the second week in February, 1893, in the interest of our State colleges and the proposed Bible Chair at Ann Arbor, Mich.; that a collection be taken and one-half of it go to the Bible Chair, the other half to the college in the

State where the meeting was held. In States where we had no college, the whole amount to go to the Bible Chair. A goodly number of Auxiliaries observed it, and brought \$1,664 to our treasury. But the date seemed not quite opportune, coming as it did just before the regular collection by the churches for foreign missions, the first Sunday in March. In 1894 it was held in January, in the interest of the Bible Chair only. But this date was not satisfactory. In 1895 it was changed to the first week in December, at which time it was observed that year and in 1896 and 1897. The Indianapolis Convention in 1897 decided that in 1898, and thereafter, our two special days, C. W. B. M. and Educational, should be combined and observed together in December, thus presenting to the churches all our interests in one day.

THE C. W. B. M. MANUAL.

What to do and how to do it has been a puzzling matter to many a devout Auxiliary woman who wanted to do just the right thing in the right way before God in this mission work. In 1893 Mrs. Persis L. Christian prepared a Manual that clearly answers the questions. She tells of the organization of the National Board and of the Auxiliary. She explains the duties of the officers of the Auxiliary, how to conduct the meetings, prepare programs, raise funds, etc.; tells how to manage district and county work; gives a generous list of "Practical Hints," and crowns the whole with a "Fin-

ale" that *every Christian woman should read and heed.*

THE C. W. B. M. AMONG OTHER ORGANIZATIONS OF WOMEN.

At the World's Congress of Representative Women, held in the Art Palace, Chicago, May 15 to 22, 1893, the work of the Congress was divided into eight sections: 1, Education; 2, Industry; 3, Literature and Art; 4, Moral and Social Reform; 5, Philanthropy and Charity; 6, Civil Law and Government; 7, Religion; 8, Science and Philosophy. The Congress Committee, having requested a report of the Christian Woman's Board of Missions, our National President, Mrs. O. A. Burgess, was chosen to represent us there, and on Friday, May 19, she gave a concise account of the organization, the methods and the work accomplished by this Board. This was published in the July *Tidings* of that year.

On Friday, January 15, 1897, there was held in New York City an Inter-Denominational Conference of Women's Foreign Mission Boards. The Christian Woman's Board of Missions was represented in this Conference by the Corresponding Secretary, Miss Lois A. White. An account of her trip is given in the March *Tidings* following. In 1899 Mrs. Helen E. Moses attended the Ecumenical Conference on Foreign Missions held in New York City and reported something of its work in the *Tidings*. Attendance on these Union gatherings brings no immediate finan-

cial returns, but they foster and develop in no small degree the spirit of union among the Lord's people. Then, with Missionary Boards as with people, it is a good thing for them to come together sometimes, get acquainted with one another, and all learn by conference the best known methods and ways of managing the work that each has learned by its own experience.

THE JUNIOR MANUAL.

The C. W. B. M. did itself proud by publishing as its first book this volume prepared by Jessie Brown Pounds and Mattie Pounds to aid workers with and for the boys and girls. It was issued in 1897, and its pages are brimming with inspiring helps for Junior C. E. Superintendents. The edition numbered 1,000.

MEMBERSHIPS.

Until 1890, the payment of \$1 made one an Annual Member of the C. W. B. M. Since that date the terms are \$5. for each annual member.

A Life Membership is \$25, paid within two years, in not more than two installments. This was so from the first. In the missionary year 1899-00 the article of our constitution relating to Annual and Life Memberships was changed to read "any person may become a member of this association by contributing a sum of not less than \$5 a year to its funds, and by the payment of \$25 in two years in not more than two installments, or by taking five consecutive an-

nual memberships, any person may become a Life Member."

ORGANIZERS.

At the close of the State Meeting at Eureka, Ill., September, 1874, Miss E. J. Dickinson called together the Sisters in attendance, and explained to them the work to which Mrs. Pearre was calling all our Sisterhood. This was six weeks before the C. W. B. M. was organized. She had already organized a Woman's Missionary Society in her home church at Eureka, and insisted that those present do the same thing in their home churches. Several Brethren attended this meeting, among them the late Ira J. Chase, then pastor of the church at Peoria. He was much interested, urged and induced the meeting to form a State organization and to send one of their number out among the churches in the State to form these Societies. Later other States sent out Organizers as they could arrange for them. In 1890, Mrs. Persis L. Christian, of Arkansas, was appointed National Organizer. She did not give all her time to the work, but each year spent some time building up and strengthening the work in the States where the cause is weak, and help most needed. She also responded to calls from stronger States to aid in their Convention work, they paying her expenses and salary. For more than a year her health has forbidden field work.

From December 1, 1896, to October 1, 1897, Miss Lura V. Thompson, of Illinois, labored

for the National Board as General Organizer, devoting her entire time to it. She spent some time in Minnesota, Wisconsin and Michigan, then in the Atlantic States from Pennsylvania to Florida, then in Montana and the States bordering on the Pacific. Her work was similar to Mrs. Christian's.

During the missionary year of 1899 and 1900 much organizing work was done in States where our woman's work was not strong enough to sustain an Organizer during the entire year. Miss Lura V. Thompson, Mrs. Louise Kelly, Mrs. Mary Graham, Miss L. Etta Rannells, Miss Mary Orvis, Miss Edith Crawford, Miss Mattie Burgess and Miss Mary Kilpatrick did organizing work. The National Board supplemented the efforts made by the various States to meet the expenses of the work, the New England States, North Carolina, West Va., Minnesota, Arkansas, Oklahoma, Nebraska, California (North and South) and Oregon being thus aided.

THE FUNDS.

The General Fund is for the current expenses of the work. It is made up of Auxiliary Contributions and Annual Memberships, together with all Life Memberships, bequests and other gifts not otherwise ordered by the donors.

The Endowment Fund is permanent. The interest only can be used and for India missions. At first all life memberships, and bequests not otherwise ordered by the donors, were used to build up the Endowment Fund.

This was changed in 1891, and since that time these gifts go into the General Fund unless otherwise ordered by the donors. At the close of 1881 the Endowment Fund amounted to \$3,425. It now amounts to \$35,281.19, and is kept loaned on first mortgage real estate security. It was at first kept in charge of a trustee under bond for twice its amount; but in February, 1880, the Christian Woman's Board of Missions took out articles of incorporation, thus acquiring recognition in law, and the Fund was then placed in the hands of the Treasurer.

The Memorial Fund is composed of gifts in memory of deceased friends. It is permanent, kept loaned on good security, and the interest used in the work in the United States. It amounts now to \$2,391.89.

There are two funds devoted to Bible work, the English Bible Chair Endowment Fund and the Endowment Fund of the University of Virginia Bible Lectureship. The beginning of the first Fund was made by the offerings on Educational Day. The second Fund was opened by the gift of \$10,000 from the family of Col. J. B. Cary, of Richmond, Va. These funds are permanent, and kept loaned, well secured.

The Organizers' Fund is for general organizing work, is made up in part of voluntary personal contributions, and part donations by the stronger States to aid in extending the work in the weaker States. Efforts are being made in recent years to induce all Auxiliary members to

contribute 5 cents a month for "State Development" in addition to their "not less than 10 cents a month" for the general work. Also to induce each State to send 10 per cent. of such contributions to the Organizers' Fund at headquarters. This idea is growing steadily.

The Leaflet Fund is composed of voluntary contributions and payments for leaflets and is used in preparing, purchasing and distributing these aids to the work.

The Bilaspur, Mahoba and Deoghur, India, and Bayamon, Porto Rico, Orphanage Funds are made a part of the receipts of the Young People's Department. Into these funds go all offerings made for the support of the children in the various orphanages. In 1899 a Special Object Fund for the Young People's Department was opened. Into it go the special gifts from the young people's organizations.

The Annuity Fund contains sums given to our Board on condition that a fixed rate of interest be paid the donors during their life-time. There is in this fund \$16,300.

CONCLUSION.

The foregoing sets forth some of the work of our Board, but the best can not be told. No words can reveal the largeness of heart, richness of faith, sweetness of hope, blessedness of life that have come, not only to those receiving the ministries of these women, but much more to the women themselves. All have been lifted into a higher, holier life, nearer to God, in this

service. The Savior's words have been abundantly verified: "It is more blessed to give than to receive."

As many members of the Christian Woman's Board of Missions have contributed to this sketch, it may now go forth as a brief autobiography of the Christian Woman's Board of Missions.

INDEX.

	PAGE.
Antecedents.....	1
Origin.....	1
Organization	3
Choosing Our First Field	4
From 1874 to 1881.....	5
OUR MISSIONS:	
Jamaica	8.
India:	.
Bilaspur	13
Bina.....	15
Deoghur	16
Mahoba	18
United States.....	19
Ann Arbor.....	22
University Bible Work.....	24
Hazel Green and Morehead	25
Mexico.....	29
Porto Rico.....	30
Officers Since 1874	26
The Executive Committee	31
Mission Bands and Jr. C. E. Societies	32
Literature	35
General Agent	36
Hour of Prayer.....	36
The Office.....	37
C. W. B. M. Day	38
Educational Day	38
The C. W. B. M. Manual.....	39
C. W. B. M. Among Other Organizations	40
The Junior Manual.....	41
Memberships	41
Organizers.....	42
The Funds	43
Conclusion.....	45
TABULAR LISTS:	
Annual Conventions and Receipts.....	2d p. cover.
Missionaries to Jamaica since 1874.....	page 48.
Missionaries to India since 1882	3d p. cover.

MISSIONARIES TO JAMAICA SINCE 1874.

W. H. Williams.....	1876 to 1879
James Tilley	1878 " 1884
Miss Jennie Laughlin	1879 " 1880
I. G. Tomlinson.....	1880 " 1882
Miss Marion Perkins.....	1880 " 1882
W. K. Azbill.....	1882 " 1886
Miss Sallie McEwan.....	1883 " 1885
W. S. Houchins.....	1883 " 1885
John Thompson.....	1884 " date
C. E. Randall.....	1885 " date
Mrs. C. E. Randall	1885 " date
R. M. Chamberlain.....	1885 " 1887
R. E. Swartz.....	1886 " 1888
J. W. Jenkins.....	1886 " 1889
J. H. Versey.....	1889 " 1894
Wm. W. Rumsey	1889 " 1892
Claris Yuell.....	1889 " 1890
W. H. Hayden (July to Nov.).....	1888 " 1888
J. C. Smith.....	1891 " 1893
M. A. Collins.....	1891 " 1893
H. L. Gow.....	1891 " 1893
A. C. McHardy.....	1892 " date
Mrs. A. C. McHardy.....	1892 " date
Wm. W. Rumsey.....	1894 " 1896
Miss M. Isabel McHardy.....	1896 " date
Neil MacLeod.....	1896 " date
P. M. Robinson.....	1888 " date
T. A. Meredith.....	1897 " date
Mrs. T. A. Meredith.....	1897 " date
G. D. Purdy.....	1897 " date
Mrs. G. D. Purdy.....	1897 " date
Robert Bailey.....	1899 " date
Louis Thomas.....	1900 " date
Arnold Shirley	1900 " date

MISSIONARIES TO INDIA SINCE 1882.

Mary Graybiel.....	1882 to 1891
Ada Boyd.....	1882 " date
Laura V. Kinsey	1882 " 1887
Mary Kingsbury.....	1882 " date
Dr. Olivia A. Baldwin.....	1883 " 1894
Dr. Arabella Merrill.....	1888 " 1894
Kate D. Lawrence	1890 " 1891
Bertha F. Lohr.....	1893 " date
Ben. N. Mitchell.....	1893 " date
Mrs. Laura V. Mitchell.....	1893 " date
Mattie W. Burgess.....	1893 " date
Ida Kinsey	1893 " date
Jane Wakefield Adam.....	1894 " date
Mary Graybiel	1894 " date
Adelaide Gail Frost.....	1894 " date
Elsie H. Gordon.....	1895 " date
Bessie Farrar.....	1895 " date
M. Alice Spradlin.....	1895 " 1899
Dr. E. C. L. Miller.....	1895 " date
Dr. Lillian B. Miller.....	1895 " date
Mrs. Sarah Egan.....	1897 " date
Ella M. Maddock.....	1897 " date
Ada McNeil.....	1897 " date
Olivia A. Baldwin.....	1898 " date
Annie A. Lackey.....	1898 " date
C. G. Elsam.....	1898 " date
Mrs. C. G. Elsam.....	1898 " date
Mary M. Longdon.....	1899 " date
Susie L. Rawson.....	1899 " date
Gertrude A. Ottley.....	1899 " date
Freddie Ehrenberg.....	1900 " date
Laura E. Marston.....	1900 " date
Miss Ramsden.....	1900 " date
May Browne.....	1900 " date

MISSIONARIES TO MEXICO SINCE 1895.

M. L. Hoblit.....	1895 to 1899
Mrs. M. L. Hoblit.....	1898 " 1899
L. M. Omer.....	1899 " date
Mrs. L. M. Omer.....	1899 " date
Clara L. Case.....	1900 " date
Bertha C. Mason.....	1900 " date

PORTO RICO.

Mrs. A. M. Fullen.....	1900 to date
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